

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the **Church Standard**

## DRAMATIC CHANCE FOR S. FAITH'S SCHOOL RE-OPENING IN FEBRUARY

FROM OUR OWN CORRESPONDENT

Rockhampton, December 30  
S. Faith's Church of England School for Girls which the Diocese of Rockhampton was reluctantly forced to close at the end of 1963, will, in fact, re-open at the beginning of 1964.

"I feel sure that S. Faith's School, like the Phoenix, will rise again," said Mr George Gray, M.P., speaking at the fourteenth Speech Day this month.

Mr Gray was commenting on the influence of the school, and the atmosphere which breathes something which is intrinsically good.

Even as he spoke a dramatic series of events began to unfold - events which are overshadowed with great rapidity.

From Brisbane came the offer of a donation of £1,000 from the estate of the late Sir Edwin Manderson Trench if S. Faith's continued in 1964.

One of the clergy of the Diocese of Rockhampton made available the whole of a personal inheritance to 14 of these Western Families promised large loans, either interest-free or at a very low interest rate, other concerned men in Rockhampton and Yeppoon did the same.

Before Speech Day concluded, parents met the Administrator of the Diocese of Rockhampton, the Venérable J. R. Grand, and more support was given.

In fact, the spirit was very strong, the events unfolded in fact. Not only was the initial large donation promised from Brisbane, the Bishop of the Diocese of Brisbane has given a grant of £1,000 and a group of people who are members of the Diocese have banded themselves together and are prepared to take full responsibility for running S. Faith's on the Diocese of Rockhampton.

WELCOME ACTION  
They are fully aware of the limited resources of the diocese and in this way will relieve it of financial responsibility.

On Monday night, December 23 the Diocesan Council accepted the proposition and welcomed the courageous and enthusiastic action of this group of people and their supporters and has given them authority to run S. Faith's as a Church School as well as the faith and practice of the Church of England in Australia.

The Bishop of Rockhampton will be the School Visitor, and will appoint the staff.

The chairman of the new Board of Governors, Mr. S. R. L. Shepherd, said it is unbelievable at a time when the Church is making such progress, with an increasing income.

DIOCESAN OFFICES SOLD  
FROM OUR OWN CORRESPONDENT  
Brisbane, December 30

The Bishop of Brisbane reported to the Diocesan Council last week that the Diocesan Trustee had agreed to the sale of the diocesan offices, the Prince and Bedford halls, and the whole site at the corner of Prince Street, for the sum of £10,000.

The agreement of sale gives the diocese two years in which to vacate the site, after which time it is planned to build new diocesan offices combined with a synd hall, on the City Street site, immediately opposite the present building.

This will then mean that the diocesan offices, synd hall, the Bishop's residence, and the cathedral will all be situated around the cathedral on Breed Ter.

...on our daily lives, that the only Anglican Church school in the Rockhampton diocese should be closed.

"We recognise the importance of Christian ethics in our community, and the great value of religious instruction as an essential part of the early training of our youth. At no time in our history has this training been so important."

Finance appeared to be by no means a serious obstacle. At always in times of great need by the church, financial aid has been forthcoming.

The personal sacrifices made by some donors in providing this aid show true practical Christian charity of a high order and are an inspiration to the board to use every endeavour to see not only that the school is kept open but also that it will flourish.

A CHALLENGE  
"Success will depend also on the support of parents in making the most momentous decision to send their daughters there."

The tone of a school is something indefinable which is built up over the years by everyone concerned, the governing body, the staff and the students.

The present position is a challenge to all of these. At the same time, the school is an appeal to parents to have faith in the future and accept this challenge.

Of necessity there will be changes at the school, but these changes will not relax an insistence on hard work, discipline and a sound religious background.

The object of the school will remain the same, that is, to give girls a good education so that they will be able to take their places in an organised society without the painful transition responsible for so many of youth's problems in our modern world.

As a project, S. Faith's School will re-open at Yeppoon on February 8, 1964, with the present headmistress, Mrs W. M. Macgregor, remaining in charge of the school.

S. Faith's curriculum provides for children in all primary grades, and secondary studies in arts, commerce and domestic sciences.

"The Domestic Science Instructor of the Education Department recently commended S. Faith's on the excellent standard in this department, and we have every intention of maintaining the highest possible standard academically."

The Right Reverend Leslie Newbigin, director of the Division of World Mission and Evangelism of the World Council of Churches.

He was addressing some 200 Protestant, Anglican and Orthodox clergymen at a meeting of the Commission on World Mission and Evangelism here.

Foreign mission agencies must be closely related to those of home mission and evangelism, he said.

If they are not, "the work of foreign mission is in danger of being robbed of that spiritual dynamic which would make it truly missionary," and "the Churches in the West do not get the help they need for their evangelic task from the spiritual experience of the younger Churches."

"Younger churches who visit the Churches of the West are not primarily involved, as they ought to be, in helping the Western Churches deal with the pagans on their doorstep," he continues.

Bishop Newbigin noted that the meeting was the first of which agencies of home missions and evangelism were represented along with those of foreign missions.

He outlined a wide variety of missionary tasks in which Churches around the world are jointly engaged. They include: urban evangelism projects in Africa, industrial evangelism in Asia, centres for the study of religion and society and work in broadcasting.

The meeting has received a proposal that it extend the mandate of its Theological Education Fund for a further five years and seek up to £2,000,000 to finance it for this period.

MAJOR GRANTS  
Since its establishment in 1959 with a Rockefeller grant, the fund has made major grants to 23 strategic seminaries and libraries in Asia, Africa and Latin America.

An advisory group headed by Harvard University president, Dr Nathan Pusey, urged that the fund concentrate on projects which would relate theological education to the culture and society of local communities.

The meeting was also called upon to approve plans for a world fund of £1,500,000 to advance indigenous Christian literature from grants from Australia, Europe, North America and New Zealand.

The funds will be spent without regard to "confessional or sectarian" interests in advancing Christian literature in Asia, Africa and Latin America.

The major aim of the fund will be the establishment of "thriving, well-co-ordinated, indigenous Christian literature activity."

Plans also envisage the pooling of resources by Christian literature agencies in North America, the United Kingdom and the Continent to eliminate duplication, confusion and waste.



John Moriarty, who was born at Beroolola Station, Roper River, is an Anglican from Alice Springs and S. Francis' House, South Australia. He won first prize at the Fancy Dress Ball on the s.c. "Parth" on December 10 in the Indian Ocean. John, now aged 26, is a half-caste who is very proud of his Aboriginal blood. A qualified fitter and turner, he hopes to advance in the engineering trade by further study. He is at present going on a working holiday to Europe with three South Australian friends.

## THERE MUST BE CLOSER RELATIONS BETWEEN HOME AND FOREIGN MISSIONS

A.C.C. SERVICE

Mexico City, December 30

The dangers of separating the Christian mission of the Church to the ends of the earth from the work of evangelism at home were stressed by the Right Reverend Leslie Newbigin, director of the Division of World Mission and Evangelism of the World Council of Churches.

He was addressing some 200 Protestant, Anglican and Orthodox clergymen at a meeting of the Commission on World Mission and Evangelism here.

Foreign mission agencies must be closely related to those of home mission and evangelism, he said.

If they are not, "the work of foreign mission is in danger of being robbed of that spiritual dynamic which would make it truly missionary," and "the Churches in the West do not get the help they need for their evangelic task from the spiritual experience of the younger Churches."

"Younger churches who visit the Churches of the West are not primarily involved, as they ought to be, in helping the Western Churches deal with the pagans on their doorstep," he continues.

Bishop Newbigin noted that the meeting was the first of which agencies of home missions and evangelism were represented along with those of foreign missions.

He outlined a wide variety of missionary tasks in which Churches around the world are jointly engaged. They include: urban evangelism projects in Africa, industrial evangelism in Asia, centres for the study of religion and society and work in broadcasting.

The meeting has received a proposal that it extend the mandate of its Theological Education Fund for a further five years and seek up to £2,000,000 to finance it for this period.

MAJOR GRANTS  
Since its establishment in 1959 with a Rockefeller grant, the fund has made major grants to 23 strategic seminaries and libraries in Asia, Africa and Latin America.

An advisory group headed by Harvard University president, Dr Nathan Pusey, urged that the fund concentrate on projects which would relate theological education to the culture and society of local communities.

The meeting was also called upon to approve plans for a world fund of £1,500,000 to advance indigenous Christian literature from grants from Australia, Europe, North America and New Zealand.

The funds will be spent without regard to "confessional or sectarian" interests in advancing Christian literature in Asia, Africa and Latin America.

The major aim of the fund will be the establishment of "thriving, well-co-ordinated, indigenous Christian literature activity."

Plans also envisage the pooling of resources by Christian literature agencies in North America, the United Kingdom and the Continent to eliminate duplication, confusion and waste.

## ARCHBISHOP LE FARU MEMORIAL IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 30  
A memorial to Archbishop Le Faru is being erected in the courtyard of S. Martin's Hospital, outside the south transept of S. John's Cathedral.

It makes a fitting a crucifix on a column, reminiscent of a medieval mortar cross, standing beautifully with the Gothic architecture of both cathedral and hospital.

Henry Freese Le Faru was born in Dublin on April 1, 1870. The family was of Huguenot descent, and the archbishop's father was Commissioner of Public Works in Ireland.

The famous playwright, Richard Brindley Sheridan, was also one of his forebears.

Le Faru was educated at the Holy Cross School, Kibla College, Oxford, and Wells Theological College.

After ordination in 1895 he served in the East and London, in the Parish of Poplar, and subsequently was residential chaplain to the Bishop of

Rechester and acting chaplain of Guy's Hospital.

In 1905 he accepted Archbishop Denham's invitation to be sub-dean of S. John's Cathedral, Brisbane.

Five years later he became Archbishop of Brisbane, and in 1920 was raised to the episcopate as Bishop Coadjutor of Brisbane.

He played an important part in the church's business affairs, and was very prominent in the founding of the Martyrs' Home for one of his forebears.

He was Archbishop of Perth 1929 to 1946, and Primate of Australia, 1947 to 1949.

One of his many friends who will need to contribute to this fund is the East and London, in the Parish of Poplar, and subsequently was residential chaplain to the Bishop of



# PLYMOUTH EXTENSIONS DEDICATED CHURCH NOW COMPLETED

FROM OUR OWN CORRESPONDENT

Adelaide, December 30

As if symbolic of a great new stage in the development of their church, the parishioners of the Church of the Good Shepherd, Plympton, literally turned their backs on the place where the altar had stood for more than thirty years at a service held here on December 14.

The occasion was the dedication by the Bishop of Adelaide, the Right Reverend T. Reed, of extensions to the building, furnishings, bell tower, and the setting of a commemorative stone.

The new sanctuary is in the extended part of the church at the southern end, the former sanctuary at the northern end being used by the choir.

The completion of the church climaxes the expansion of the site which has taken place in the past ten years.

A rectory was built ten years ago at a cost of over \$4,000. In 1957 the nave of the small church was lengthened and an aisle added at each side to provide more seating accommodation.

The most ambitious stage of the expansion programme began soon after the arrival of the present incumbent, the Reverend R. Lenhall.

\$400 was spent on the provision of basketball facilities. A corrugated iron "shed" which had served as a parish hall for many years was removed and replaced by a new hall complete with all facilities at a cost of \$16,000.

The hall and basketball courts were provided at an opportune time, for in the past five years the number of Anglican children in this busy south-west suburban parish has spiralled with the "mushrooming" of new houses and blocks of flats.

The extensions to the church this year at a cost of £17,000 complete the present expansion programme. More than £60,000 has been spent on the development of the site during the past ten years.

## CLOISTER

The completed church is in baroque style, and is connected to the hall by a cloister. The seating capacity is 320, and the most striking impression inside the church is that of spaciousness. The architect was Mr. F. P. Bulbeck.

A capacity congregation at the dedication heard the bishop knock upon the eastern door of the church with his pastoral staff and enter with the words "Peace be to this House from God."

As the procession moved toward the chancel, the bishop was attended by the Archdeacon of Adelaide, the Venerable M.

C. W. Gooden, the rector, the Reverend R. Lenhall, and the assistant priest, the Reverend K. M. George.

Among the clergy in the chancel was the Reverend Norman Crawford, who chose the site for the original church and was its first priest-in-charge in 1925.

During the service, lessons were read at the font, the chancel step, within the chancel, and the altar. After the dedication of the bell tower and the church bell, which was donated by a friend of the original church.

Mr Frank Both, the bishop set in place a commemorative stone.

The bell, which was moved for the first time as the procession re-entered the church and heard for the chancel step, weighs four hundredweight. It was ordered from the Whitechapel Bell Foundry by Mr Lenhall when he visited London in April.

## ENDURANCE

In his address, bishop Reed referred to examples in the Bible of the "persistent endurance which is essential to the Christian life".

He expressed satisfaction that the church building had been completed after 37 years. He said: "It is a great joy to me to think that I was present in the original church on this site for the dedication and hearing with other students of St Barnabas' College thirty-seven years ago."

"I am thankful to God that He has enabled me to have my part in the recent development of this church. I hope that God will spare me so that I might have the great joy to consecrate 'I long to pray for that day."

Describing the completed church as "lovely and spacious" Bishop Reed acknowledged the leadership of faithful priests which had contributed to its development.

He said that one's first thought should be to thank God for giving to God for the completed building and for those who have played their part over the years.

He continued: "I pray that God will continue to bless you with His grace. God's work in this life is never completed. You cannot sit back and think that it is finished. I know that under your devoted and loving parish priest you will go on from strength to strength."

He pointed out that the Reverend R. Lenhall had done well and others to obtain their own churches. This could be done by supporting the Bishop's Home Missions Society and the general missionary activities.

He said: "Our perseverance in this present life is never ended or never completed for we seek to extend the Kingdom of God into all the corners of the earth. We in the Anglican Church are not alone in this task."

## CHURCH IN MALAYSIA WILL SEEK FREEDOM

ANGLICAN NEWS SERVICE

London, December 30

The Bishop of Singapore and Malaya, the Right Reverend Kenneth Sambary, said here on December 12 that now Malaysia was an independent State, the Anglican Church there should move towards independence.

"We cannot continue a sort of colonial dependence on Canterbury," he said.

Bishop Sambary was speaking in St. Brice's Church, Fleet Street, before leaving by air for Singapore.

He had been in Britain for three months and has preached and talked with Church and student groups all over the country.

Areas of Malaysia came into three different dioceses of the Church of England, the bishop pointed out.

It was the last big area in the world in which the Church was not independent.

The Dioceses of Singapore and Malaya includes Anglican congregations in Indonesia, Siam, Vietnam, Laos and Cambodia.

The bishop said he was not there during the Indonesian troubles, but had been told that the Anglican Church in Dinkarta was unharmed and work was going on there.

Work had stopped in Balikpapan with the withdrawal of Shell staff.

"Of work in China, he said: "My impression is that things were not too bad five or six years ago, but that they have got worse recently." It was difficult to get reliable news from China.

In his diocese, the bishop said the Church had three main areas of activity — in the new towns, in residential districts, in the new villages, and in the schools, where they worked in

close co-operation with the government.

"In this whole situation, both politically and from the Christian point of view, the essential note we have to strike is that of reconciliation," he said.

There were great difficulties ahead in the way of reconciliation between the races, but he believed that the federation would help to overcome them.

Bishop Sambary said the Church in Malaysia contained three big racial groups — Chinese, Indians and people from the West.

The Malays hardly came into it because, except in Singapore, this was a penal offence to evangelize among the Muslim

faith.

B.S.L. FESTIVAL HELD AT SOUTH YARRA

FROM A CORRESPONDENT

Melbourne, December 30

"We must continue to pray that there may be a halt in the arms race; that mankind may be saved from destruction by the damnable atom bomb; and that we may be given time to help save the peoples of the poorer countries from starvation."

The Reverend G. K. Tucker, Superior of the Brotherhood of St. Laurence, said this at Christ Church, South Yarra, on Sunday evening, December 28.

Fr Tucker, who was born in the vicarage of Christ Church, where his father, Canon Tucker, was vicar, was preaching at the annual Festival of Evensong of the brotherhood.

The service was conducted by the Reverend Sydney T. Ball, vicar. The Right Reverend G. T. Lambell, and the Bishop of Melbourne, took part.

Fr Tucker took as his text "Sirs, be ye good citizens, for ye shall have a good citizen for ye" (Acts 27: 25), and said St. Paul, who had a long record of trials, knew he could rely on God.

He was confident that all would be saved from that shipwreck. They would be.

The Brotherhood of St. Laurence in its 33 years had been many times buffeted and sometimes nearly wrecked.

## ORINATION AT ST ARNAUD

The Bishop of St Arnaud, the Right Reverend A. E. Winter, outlined Mr. C. A. Sanderson and Mr. R. V. Speed to the diocese, on December 14.

The Vicar of Nyab-Wooden, the Reverend R. M. Davis, presided at the oration. Mr. Stephens is to assist at the cathedral and Mr Speed, in the Parish of Maryborough.

The Bishop of Adelaide, the Right Reverend T. Reed, setting the commemorative stone at Plympton on December 14. Left to right: the people's warden, Mr E. H. Du Rieu; the assistant priest, the Reverend K. M. George; Bishop Reed; the Archdeacon of Adelaide, the Venerable M. C. W. Gooden, the rector, the Reverend L. R. Lenhall; and the cracker, Mr M. Spooner.

## GREETINGS BY TOM-TOM

FROM OUR OWN CORRESPONDENT

Brisbane, December 30

A Christmas message broadcast on December 25 by Archbishop Strong may reach remote areas in New Guinea by tom-tom and message stick.

The archbishop sent his message in the native tongue of Wedauan in his sermon broadcast by the A.B.C. from St. John's Cathedral.

His Grace was well-known in remote areas of the Territory during his term there as bishop. Native people in these areas still use the tom-tom and message stick as a means of communication and can receive the greeting only by this "bush radio".

The archbishop translated his message later as: "To all my children in Christ, my Christian greetings. May Christmas give you peace and joy."

## CAKELAND IN ARMDALE

FROM OUR OWN CORRESPONDENT

Perth, December 30

The rector and people of St. Matthew's Church, Armadale, declared, when they set out to build a new church, which would replace the small and now inadequate one, that they would pay for it as they went along, and not lay up a debt for the future.

Various ingenious methods of raising money had come to light, not the least of which was not just a cake-making competition, but the production of a veritable cakeland, which was most fantastic nursery-rhyme land of cakes.

Over sixty donated cakes took members of the various parish guilds some four hundred hours to prepare. The cakes weighed a total of two hundred and eighty pounds, the exhibition, covered with seventy pounds of plastic.

Each cake represented a fairy story or nursery rhyme — there were the old woman who lived in a shoe, Hickory Dickory Dock, complete with the moving picture, a clock, which showed a minute, and all the others.

The exhibition of cakes was open for a week, followed by an evening when Father Christmas was present to preside over a cake-eating competition, which only men, boys and girls were permitted to enter. Cakes were sold for the exhibition, covered with seventy pounds of plastic.

## COMPETITION

It seems that the occasion brought home realistically to many, especially the children, the truth of the old adage: "You cannot have your cake and eat it."

Cries of anguish might have been heard from the mother, dreading to let pass out of the well or attempted to behead Little Boy Blue! Usually, the cries of anguish are caused by inordinate cake consumption!

"LITTLE TORONTO"

FROM OUR OWN CORRESPONDENT

Brisbane, December 30

St. Francis' College, situated in the grounds of Bishopscourt, Brisbane, is the meeting place for youth chaplains, youth leaders and members of many youth groups, who are attending the "Toronto Congress", from December 28 to January 2.

Delegates of the Toronto Congress, who aim to share the inspiration of that great gathering with the youth of the Church, include the Archbishop of Toronto, the Rev. Canon F. C. O'Rourke, the Rev. Canon F. W. Coadra, Mr. Roland S. John, and the Reverend Mrs. Greenway.

The Reverend J. S. H. Best, Rector of St. Margaret's, Newlands, Diocese of Perth, who has been appointed a Canon of St. George's Cathedral, Perth.

# THE ANGLICAN

Incorporating the Church Almanac

THURSDAY JANUARY 2 1964

## THE YEAR AHEAD

This, the one thousand nine hundred and sixty-fourth year of Our Lord, and the one hundred and seventy-sixth of the colonisation by Europeans of this geographically unique Continent, is to unfold against a background of dangers as many and diverse, of tension and strain as serious, and of opportunities as splendid, as any former year has known.

It is no slight task to lay out theological interpretations of the Truth, or to Humanism, Communism and other non-religious systems of morality, for us to understand the meaning of the year. For Christ can be found, by him with eyes to see and will to follow, the most sure and certain answer to every problem which will vex mankind and the nations in this year.

The difficulty here is that Anglicans, like other Christians, Australia, like other countries most of whose citizens are nominal Christians, are open to the just reproach from the majority of nations, and the great majority of mankind, that, judged merely by our actions in daily life, we fail to grasp the message of the Gospel or, if we do apprehend that, that we reject it as too difficult or revolutionary for application to individual or national life.

God knows, there is scope enough in our own Church for us to put into effect everything of His Son's message of love. For who, calling himself an Anglican, can possibly profess himself content with the present state of our Churches? Any Anglican dare claim he is powerless to help remedy that imperfect state? It matters not that so few of us may have talent and time to devote to such high matters as the training of clergy, the re-creation of unreal diocesan boundaries, the multifarious problems about money and property (what danger thereof lies?), liturgical development, and all the other "important" aspects of the life of the Church. The truth is, not that these things are "important"; but that they are of secondary importance! We are called to be first in education, finance and so on to be regarded as the first importance, then what they reflect would become itself the end, not the means; the substance, not the machinery. It would be a tragedy if the best solution were essayed with God's help by Christians, or competently tackled by atheists.

In common with all other Christians, however, Anglicans hold dear the truth of the proposition that man's relationship with God is the personal one of a child to his Father. The universal Christian doctrine, however little we may understand it, is that we are brothers in Christ—a large family, whose very size makes for organisational and other problems which can be overcome, not by competent athletes, but by the love through the love and loyalty of the children to his Father (and his brothers). All else, then falls into place. The duty of every Anglican in 1964 is to try—in no narrow or sectarian spirit—to be a better Anglican. This means to keep close to the Church, to believe more faithfully her doctrine, to try to live, by God's grace, a more Christian life. Herein lies the true strength of the Church: in the quality of the knowledge, belief and worship in daily life of her members.

This is only the beginning. We are Christians first, Anglicans second. If we hold firmly to our positive Anglican position, and if we believe, as we rest theologically upon the teaching of Our Lord Himself and the pristine tradition of the early Church; and if, as we claim, we have added nothing to and taken nothing away from His teaching and tradition, let us humbly remember that others differ in their interpretations of that teaching and tradition. Those who are many and good, as we are, are to be better Anglicans; our aim is the glory of God, to which the strength of the Anglican communion is secondary. It follows, as our duty, that we must vie for leadership in the quality of the knowledge, belief and worship in daily life of her members.

The key to the understanding of national and international life in 1964 is the same as that which can unlock the problems of our own Church and all Christendom: individual responsibility to God. The Gospel contains, as we hold, the answer in principle to all such national problems as housing, finance, education, gambling and the rest; for these are but reflections of the one real problem: man's relationship to God.

As to our problems in 1964 as Australians, in relation to other countries, it is a happy coincidence that the way should have been pointed in a publication commemorated elsewhere in this issue, by THE LORD BISHOP OF BALLARAT, THE RIGHT REVEREND W. A. HARDE. Let us all hope—and work to ensure—that the *Par Cent*, which will evolve, will be a work which will unselfish Christian nobility which, had it not marked our first Governor, would not see us in a position to show it a hundred and seventy-six years later.

# CHURCH AND NATION

ONE MINUTE SERMON

## NEW YEAR

To us many as received Him, to give us life. He that believed not on Him, shall be condemned. (St. John 1:12)

Very few of us would associate in some measure the character of Jesus Christ with Charles Lamb who said that "I have never known a man so kind. If Jesus came in we'd know it."

Who is he who can be like Him? He is the Crown of Creation but He is also the Bread of Life. He is the Word of God, the authority that is the life-giving authority to become Sons of God. Someone with a victory over an self, someone with Creative Power, the power to make a different world.

Is it possible for any of us to be stronger than our environment, to be brighter than our heredity? He that the world says "No"? Jesus says "Yes". In the Father's Kingdom, the Kingdom of life, is seen as a circle from which there is no escape.

To the Confession, God is evil; to the Breadfall, all is evil; to the Father, the Father is evil. So we say "I will be helped with my own hands." We say "I will help myself. I will help myself."

Why the very first victory must be in myself before I can do anything for the world, for the better world. "To us many as received Him, to give us life. He that believed not on Him, shall be condemned."

I wonder whether the game we played in school—laughter and crosses. It was the ground. The laugh is the circle which tells of endless repetition, the cross is the sign of the Father's gift. So we say "I will be helped with my own hands."

Can we feel, we can suffer, we can enjoy, but we cannot change. But sharp against the circle, we are the Father's gift. We are the Father's gift. We are the Father's gift.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too. Canberra is usually the centre for most of our Christmas parties in January—unless, as some of our summer school, too.

## "Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

### Sharing Our Blessings

Australian certainly indulged themselves in preparation for Christmas if the estimate of the Australian Bureau of Statistics is near the mark. For a population of 10 million people that averages more than £26 a head.

But, of course, the figures do not mean a great deal unless we can do something then. All we know is the approximation that 30 per cent of the trading probably arose from Christmas spending.

The evidence of the eyes, however, confirms the trading statistics in proving that we are living in an affluent society. Watching a crowded northern highway a few days before Christmas as one returned reluctantly from one's own extra holiday, one saw an almost constant stream of cars, many drawing caravans, and many others with surfboards—indicating that many others had similar returns. Very few of the cars looked more than two or three years old.

But little doubt that this hectic rush out of cities to the great open spaces was being directed to the new shopping centres along the highways in Australia.

As happy, fortunate people? Well, the predominantly materialistic society in which we live is not a society where, in a larger sense as Australia is, we are not so far away as they are conscious of their God-given responsibilities. They should be as grateful for it!

It is good that there should be a new year, a new beginning to build up a reservoir of energy for another year's work. But the fact that the predominantly materialistic society in which we live is not a society where, in a larger sense as Australia is, we are not so far away as they are conscious of their God-given responsibilities. They should be as grateful for it!

Australians are probably no more aware of the respect than most other peoples. The fact that the predominantly materialistic society in which we live is not a society where, in a larger sense as Australia is, we are not so far away as they are conscious of their God-given responsibilities. They should be as grateful for it!

high wage levels in a shortening work-week.

Should we not be sharing more of our blessing with less fortunate people, particularly those under 16? The Christmas bowl appeal brings this call for more sharing. But Australia's best New Year resolution might well be a determination to share more of our giving to the starving and underprivileged right through the year.

Charles is said to begin at home. And certainly we have many blots to remove from the face of our country, not to mention its particularly in the housing of young families and in the care of lonely, helpless old people. But on the whole, we should also will afford to give more generously, through Church or United Nations agencies, to the cruelly afflicted millions in poverty and disease, Africa, particularly in Asia.

### Queen's Christmas Message

Because of the birth of her fourth child early in 1964, The Queen was unable to read when she gave her Christmas broadcast.

This message from the Monarch has been traditional since the reign of Queen Victoria's grandfather, King George V, it gave a valuable sense of family unity to the Queen and her Commonwealth at a season when the monarchs are far apart.

But the other day an English commentator in the *Times* declared that the "truth is that the Christmas broadcast has lost its magic. I have a feeling that many Australians would agree with this. They would feel that to disloyal."

They would feel that to disloyal. They would feel that to disloyal. They would feel that to disloyal. They would feel that to disloyal.

## RELIGIOUS BROADCASTS

- SUNDAY, JANUARY 2
- SACRED MUSIC, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- RADIO SERVICE, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- CHRISTMAS, 10.00 a.m. A.E.T.
- RELIGION, 10.30 a.m. A.E.T.
- THE HOLY TRINITY, 11.00 a.m. A.E.T.
- THE HOLY TRINITY, 11.30 a.m. A.E.T.
- THE HOLY TRINITY, 12.00 p.m. A.E.T.
- THE HOLY TRINITY, 12.30 p.m. A.E.T.
- THE HOLY TRINITY, 1.00 p.m. A.E.T.
- THE HOLY TRINITY, 1.30 p.m. A.E.T.
- THE HOLY TRINITY, 2.00 p.m. A.E.T.
- THE HOLY TRINITY, 2.30 p.m. A.E.T.
- THE HOLY TRINITY, 3.00 p.m. A.E.T.
- THE HOLY TRINITY, 3.30 p.m. A.E.T.
- THE HOLY TRINITY, 4.00 p.m. A.E.T.
- THE HOLY TRINITY, 4.30 p.m. A.E.T.
- THE HOLY TRINITY, 5.00 p.m. A.E.T.
- THE HOLY TRINITY, 5.30 p.m. A.E.T.
- THE HOLY TRINITY, 6.00 p.m. A.E.T.
- THE HOLY TRINITY, 6.30 p.m. A.E.T.
- THE HOLY TRINITY, 7.00 p.m. A.E.T.
- THE HOLY TRINITY, 7.30 p.m. A.E.T.
- THE HOLY TRINITY, 8.00 p.m. A.E.T.
- THE HOLY TRINITY, 8.30 p.m. A.E.T.
- THE HOLY TRINITY, 9.00 p.m. A.E.T.
- THE HOLY TRINITY, 9.30 p.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 a.m. A.E.T.
- THE HOLY TRINITY, 10.30 a.m. A.E.T.
- THE HOLY TRINITY, 11.00 a.m. A.E.T.
- THE HOLY TRINITY, 11.30 a.m. A.E.T.
- THE HOLY TRINITY, 12.00 p.m. A.E.T.
- THE HOLY TRINITY, 12.30 p.m. A.E.T.
- THE HOLY TRINITY, 1.00 p.m. A.E.T.
- THE HOLY TRINITY, 1.30 p.m. A.E.T.
- THE HOLY TRINITY, 2.00 p.m. A.E.T.
- THE HOLY TRINITY, 2.30 p.m. A.E.T.
- THE HOLY TRINITY, 3.00 p.m. A.E.T.
- THE HOLY TRINITY, 3.30 p.m. A.E.T.
- THE HOLY TRINITY, 4.00 p.m. A.E.T.
- THE HOLY TRINITY, 4.30 p.m. A.E.T.
- THE HOLY TRINITY, 5.00 p.m. A.E.T.
- THE HOLY TRINITY, 5.30 p.m. A.E.T.
- THE HOLY TRINITY, 6.00 p.m. A.E.T.
- THE HOLY TRINITY, 6.30 p.m. A.E.T.
- THE HOLY TRINITY, 7.00 p.m. A.E.T.
- THE HOLY TRINITY, 7.30 p.m. A.E.T.
- THE HOLY TRINITY, 8.00 p.m. A.E.T.
- THE HOLY TRINITY, 8.30 p.m. A.E.T.
- THE HOLY TRINITY, 9.00 p.m. A.E.T.
- THE HOLY TRINITY, 9.30 p.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 a.m. A.E.T.
- THE HOLY TRINITY, 10.30 a.m. A.E.T.
- THE HOLY TRINITY, 11.00 a.m. A.E.T.
- THE HOLY TRINITY, 11.30 a.m. A.E.T.
- THE HOLY TRINITY, 12.00 p.m. A.E.T.
- THE HOLY TRINITY, 12.30 p.m. A.E.T.
- THE HOLY TRINITY, 1.00 p.m. A.E.T.
- THE HOLY TRINITY, 1.30 p.m. A.E.T.
- THE HOLY TRINITY, 2.00 p.m. A.E.T.
- THE HOLY TRINITY, 2.30 p.m. A.E.T.
- THE HOLY TRINITY, 3.00 p.m. A.E.T.
- THE HOLY TRINITY, 3.30 p.m. A.E.T.
- THE HOLY TRINITY, 4.00 p.m. A.E.T.
- THE HOLY TRINITY, 4.30 p.m. A.E.T.
- THE HOLY TRINITY, 5.00 p.m. A.E.T.
- THE HOLY TRINITY, 5.30 p.m. A.E.T.
- THE HOLY TRINITY, 6.00 p.m. A.E.T.
- THE HOLY TRINITY, 6.30 p.m. A.E.T.
- THE HOLY TRINITY, 7.00 p.m. A.E.T.
- THE HOLY TRINITY, 7.30 p.m. A.E.T.
- THE HOLY TRINITY, 8.00 p.m. A.E.T.
- THE HOLY TRINITY, 8.30 p.m. A.E.T.
- THE HOLY TRINITY, 9.00 p.m. A.E.T.
- THE HOLY TRINITY, 9.30 p.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 a.m. A.E.T.
- THE HOLY TRINITY, 10.30 a.m. A.E.T.
- THE HOLY TRINITY, 11.00 a.m. A.E.T.
- THE HOLY TRINITY, 11.30 a.m. A.E.T.
- THE HOLY TRINITY, 12.00 p.m. A.E.T.
- THE HOLY TRINITY, 12.30 p.m. A.E.T.
- THE HOLY TRINITY, 1.00 p.m. A.E.T.
- THE HOLY TRINITY, 1.30 p.m. A.E.T.
- THE HOLY TRINITY, 2.00 p.m. A.E.T.
- THE HOLY TRINITY, 2.30 p.m. A.E.T.
- THE HOLY TRINITY, 3.00 p.m. A.E.T.
- THE HOLY TRINITY, 3.30 p.m. A.E.T.
- THE HOLY TRINITY, 4.00 p.m. A.E.T.
- THE HOLY TRINITY, 4.30 p.m. A.E.T.
- THE HOLY TRINITY, 5.00 p.m. A.E.T.
- THE HOLY TRINITY, 5.30 p.m. A.E.T.
- THE HOLY TRINITY, 6.00 p.m. A.E.T.
- THE HOLY TRINITY, 6.30 p.m. A.E.T.
- THE HOLY TRINITY, 7.00 p.m. A.E.T.
- THE HOLY TRINITY, 7.30 p.m. A.E.T.
- THE HOLY TRINITY, 8.00 p.m. A.E.T.
- THE HOLY TRINITY, 8.30 p.m. A.E.T.
- THE HOLY TRINITY, 9.00 p.m. A.E.T.
- THE HOLY TRINITY, 9.30 p.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 a.m. A.E.T.
- THE HOLY TRINITY, 10.30 a.m. A.E.T.
- THE HOLY TRINITY, 11.00 a.m. A.E.T.
- THE HOLY TRINITY, 11.30 a.m. A.E.T.
- THE HOLY TRINITY, 12.00 p.m. A.E.T.
- THE HOLY TRINITY, 12.30 p.m. A.E.T.
- THE HOLY TRINITY, 1.00 p.m. A.E.T.
- THE HOLY TRINITY, 1.30 p.m. A.E.T.
- THE HOLY TRINITY, 2.00 p.m. A.E.T.
- THE HOLY TRINITY, 2.30 p.m. A.E.T.
- THE HOLY TRINITY, 3.00 p.m. A.E.T.
- THE HOLY TRINITY, 3.30 p.m. A.E.T.
- THE HOLY TRINITY, 4.00 p.m. A.E.T.
- THE HOLY TRINITY, 4.30 p.m. A.E.T.
- THE HOLY TRINITY, 5.00 p.m. A.E.T.
- THE HOLY TRINITY, 5.30 p.m. A.E.T.
- THE HOLY TRINITY, 6.00 p.m. A.E.T.
- THE HOLY TRINITY, 6.30 p.m. A.E.T.
- THE HOLY TRINITY, 7.00 p.m. A.E.T.
- THE HOLY TRINITY, 7.30 p.m. A.E.T.
- THE HOLY TRINITY, 8.00 p.m. A.E.T.
- THE HOLY TRINITY, 8.30 p.m. A.E.T.
- THE HOLY TRINITY, 9.00 p.m. A.E.T.
- THE HOLY TRINITY, 9.30 p.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE HOLY TRINITY, 2.30 a.m. A.E.T.
- THE HOLY TRINITY, 3.00 a.m. A.E.T.
- THE HOLY TRINITY, 3.30 a.m. A.E.T.
- THE HOLY TRINITY, 4.00 a.m. A.E.T.
- THE HOLY TRINITY, 4.30 a.m. A.E.T.
- THE HOLY TRINITY, 5.00 a.m. A.E.T.
- THE HOLY TRINITY, 5.30 a.m. A.E.T.
- THE HOLY TRINITY, 6.00 a.m. A.E.T.
- THE HOLY TRINITY, 6.30 a.m. A.E.T.
- THE HOLY TRINITY, 7.00 a.m. A.E.T.
- THE HOLY TRINITY, 7.30 a.m. A.E.T.
- THE HOLY TRINITY, 8.00 a.m. A.E.T.
- THE HOLY TRINITY, 8.30 a.m. A.E.T.
- THE HOLY TRINITY, 9.00 a.m. A.E.T.
- THE HOLY TRINITY, 9.30 a.m. A.E.T.
- THE HOLY TRINITY, 10.00 p.m. A.E.T.
- THE HOLY TRINITY, 10.30 p.m. A.E.T.
- THE HOLY TRINITY, 11.00 p.m. A.E.T.
- THE HOLY TRINITY, 11.30 p.m. A.E.T.
- THE HOLY TRINITY, 12.00 a.m. A.E.T.
- THE HOLY TRINITY, 12.30 a.m. A.E.T.
- THE HOLY TRINITY, 1.00 a.m. A.E.T.
- THE HOLY TRINITY, 1.30 a.m. A.E.T.
- THE HOLY TRINITY, 2.00 a.m. A.E.T.
- THE





# PRIZE AWARDS FOR NORTH QUEENSLAND

By THE RIGHT REVEREND IAN SHEVELL

At the end of each November, the boys and girls from the North Queensland Church of England take part in the holiday games to the Pacific Islands, South-East Asia and home remote station housewives in the Gulf Country, the North Queensland and the Far West.

Each school has its prize-giving held, by tradition, on the first prize attempts almost all of them driving and flying many hundreds of miles during the fortnight.

The first prize day this year was on 27th at St. Anthony's, Herberton, which is set at an altitude of almost 1,000 feet above the steaming tropical coastal plain. In its new coat of paint, with its modern classrooms and ten-year-old dormitory accommodation, the school looked ready for a big day.

The prize-giving commenced with a concert, which commenced with a recital by the school string orchestra (which is believed to be the only such combination north of Brisbane in Queensland). This school has a remarkable musical tradition which attracts students from various areas. In addition to the orchestral items there were those by the very speaker, including a play, choral group and a musical physical culture display.

The report of the school was held in the chapel, presided by the Reverend Colin Cussen, who indicated many signs of encouragement.

## HERBERTON

Many feared for the future of the school when the Reverend of the Sacred Advent regretfully withdrew from its management at the end of 1960, and its members had dropped by 652, many of the members. However, in 1962, there was an increase in registrations for next year, indicating that a similar rise in numbers may be expected.

The headmistress, Mrs. C. Cussen, said of the changes in the syllabus for 1964, and gave important announcements about its Academic achievements for the first school year was creditably high.

The following day there was the prize-giving at St. Barnabas' Church, Ravenshoe, which is the Anglican architectural precinct in the State. It is under the management of the Rev. Broderick of St. Barnabas.

In this report, the headmaster, the Reverend R. Waddington, mentioned 77 per cent. passes in the scholarship examination, and eight boys who passed 34 subjects for the Junior. These results included one championship, 14 firsts and 13 seconds, and other sporting results were surprisingly successful.

The moral work of the school is well known, and to mark the 60th anniversary of the Brotherhood of St. Barnabas, a long playing record of the singing Exercises was sold in considerable numbers at 2/6. (Copies are available from the school.)

Amongst the dramatic endeavours of the year was the Russian comedy, "The Government Seal."

## CLOSING CONTACTS

Geneva, December 9.

The Evangelical Church in Germany (E.K.G.) has announced its 1964 resolutions, which are prepared to continue and to extend its contacts.

André Wiseman, president of the German Church of Christ Department, said on his return from his first official visit to West Germany.

He reported he had been receiving warmly at the national general of Orthodox Patriarch Justinian.

During the six-day visit, Dr. Wiseman also had conversations with the Bishop Friedrich Müller of the Evangelical Church of the Augsburg Confession in Karlsruhe.

The visit also included a trip with a number of other foreign Church dignitaries to the Moldau district to see Orthodox seminarians and monasteries there.

Inspector," by Nikolai Gogol, and the conclusion of the prize-giving the parents witnessed the Christmas acted by the boys and girls in the setting of the choir sang in the background and the narrative was given by a soloist.

The farm report was read with interest by the parents, for the majority of the boys at St. Barnabas are from the district. The total of 23 acres of irrigated land are under cultivation, and the dairy had produced 3,850 gallons of milk, and 3,268 pounds of butter, from an average of 16 cows.

Twenty sheep had been born, of which 17 were heifers; 23 hares pigs had been sold, weighing 2,344 pounds, together with growers, weaners and others.

From the poultry yards, the school had sold 1,129 dozen eggs, and 100 ducks. In addition, the farm had sold 1,040 dozen eggs.

Maize, oats and lucerne had been grown; 23 tons of maize were produced. The school's work of the school is under the supervision of G. O'Farrell.

An encouraging aspect of the school year was the news that the school had received a grant for entries next year.

The next year, November 25. All Schools' Charters Towers, held in the night. It is the only public school in the tropics, and the chapel was held in the ceremony held which preceded the presentation of the certificate held in the cool of the evening in the main oval.

Parent reports of the 12 new classrooms at present in course of construction, and the total of 1963, the total cost of which was £100,000, and the school's own resources by careful budgeting. There has been no public subscription.

In his report, the headmaster,

brother A. P. Malinspie, B.B.B., noted that in the former public days class, only one boy failed to pass, and the subject of the exhibit in the Junior, 151 passes were recorded.

Only three failed in the Scholarship examination.

The boys had won four of the six premierships and had been runners-up in two. They had six come second.

He noted that the old year, 1959-60, had been a jubilee year (1970) to erect a statue to the founder of the school. The next year, the school this year has been 312.

The following afternoon, with the three-term school over the 100 mark, St. Gabriel's, Charters Towers, held its speech day. After a delightful and short concert of singing and reciting, the report on the year was given by the headmistress, Mrs. D. H. Hervey.

## CHARTERS TOWNS

She paid high tribute to the Sisters of the Sacred Advent who had been in the school, but were forced to relinquish the management of the school at the end of last year, and reported an increase in enrolments from 100 to 110, and a confidence of expectation of over 100 for the next year.

She made mention of the new school building, which is a work of a new timetable in which space is allowed for the sisters for the summer months. Four new classrooms were added, and the school is regarded as one step in an extension of the school, which will have to be carried out in the next year.

After the prizes had been distributed, the school was entertained by the school at a most splendid and attractively served at our gates.

Last amongst the list of prize days was St. Anne's, Townsville, at which the chief prize was the winner of the University College of Townsville. This report was made prior to this event, but it is always a memorable occasion.

The prizes for the year also spoke at the presentation of a certificate to the winner of the University College of Townsville. This report was made prior to this event, but it is always a memorable occasion.

The Bishop's Address this year was given at the University College of Townsville. This report was made prior to this event, but it is always a memorable occasion.

The Bishop's Address this year was given at the University College of Townsville. This report was made prior to this event, but it is always a memorable occasion.

It pointed out that in spite of Australia's relatively high average (10th in the world) and low taxation (less than Western countries except Spain and Portugal), we were spending less in 1958 than 13 other major countries.

He pointed out that in spite of Australia's relatively high average (10th in the world) and low taxation (less than Western countries except Spain and Portugal), we were spending less in 1958 than 13 other major countries.

He noted that the teacher-education system in Australia was more satisfactory, and urged that far more be spent on the training of teachers.

He noted that the teacher-education system in Australia was more satisfactory, and urged that far more be spent on the training of teachers.

# CHRISTIANITY'S PART IN THE EMANCIPATION OF WOMEN

Singapore, December 30.

Christianity has done more for the emancipation of women than any other single factor in history, said the Reverend Andrew Kurian, Vicar of St. Mary and St. James', in Sentul, Kuala Lumpur.

"This goes back to Our Lord Himself, who not only believed motherhood by being born of a woman, but also accepted the humblest of menial jobs and services of women."

Writing in an article entitled "The Ministry of Women in the 'Crossroads,'" the monthly magazine of the Anglican Church in the State of Selangor, the Reverend K. A. Kurian says that he does not think in this context that Our Lord transgressed the boundaries of created creatures into noble and acceptable things.

"This is the part for women as part of His saving mission on earth," he said.

"What Jesus did was to recognize the value of women as well as men, and to show that there had been wonderful women down through the ages."

The incarnation itself was an eloquent testimony to this, that God could repose such confidence in women as to send His Son into the world through a woman.

Man could not believe that his softer and fairer counterpart was the one to bring the light of God.

"To Jesus a woman was not just an inferior object of creation to be possessed and mastered, but she was His daughter, to whom He was to Him the daughter."

## NO CONVOCATIONS

ANGLIAN NEWS SERVICE  
London, December 30.

No meeting of the Convocations of the Church of England will be held in January, 1964, because of the absence of the Archbishop of Canterbury.

# CHILDREN AT THE CATHEDRAL

Melbourne, December 30.

The pulpit so frequently occupied by dignitaries at St. Paul's Cathedral, Melbourne, on Christmas Eve, was taken by a group of children from the Anglican Church of Christ in Victoria.

The group, consisting of 10 boys and 10 girls, were accompanied by their parents and other relatives.

The pulpit so frequently occupied by dignitaries at St. Paul's Cathedral, Melbourne, on Christmas Eve, was taken by a group of children from the Anglican Church of Christ in Victoria.

The group, consisting of 10 boys and 10 girls, were accompanied by their parents and other relatives.

The pulpit so frequently occupied by dignitaries at St. Paul's Cathedral, Melbourne, on Christmas Eve, was taken by a group of children from the Anglican Church of Christ in Victoria.

The group, consisting of 10 boys and 10 girls, were accompanied by their parents and other relatives.

The pulpit so frequently occupied by dignitaries at St. Paul's Cathedral, Melbourne, on Christmas Eve, was taken by a group of children from the Anglican Church of Christ in Victoria.

The group, consisting of 10 boys and 10 girls, were accompanied by their parents and other relatives.

# OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following books for sale. All works published by the Trust are available to MEMBERS of their special discount of 15 per cent. Prices to non-members are as shown below. Publications—

**CREDO — The Creed in Plain THE CHURCH OF ENGLAND — A Language**, by Guy A. Hain. **FELLOWSHIP**, by Canon Eric Mendenhall. **HILARY TERM**, by Canon Eric Mendenhall.

This new book, written by a well-known church writer, is particularly useful for the clergy and laymen of the Anglican faith, and is available in paperback and hardcover editions.

**PR. 14. Price 3/6d. (Postage 3d.)** **THE LIFE AND LETTERS OF STEPHEN HART**, by T. B. McGillicuddy. **THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA**, by Canon Eric Mendenhall.

This second edition, printed only a few months after its first appearance, testifies to its immediate popularity throughout the whole of Australia.

**PR. 53. Price 3/6d. (Postage 3d.)** **THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA**, by Canon Eric Mendenhall.

This is a new book which contains the facts about the way our Church is governed. It is written by a very Church officer, and every interested layman should own a copy. Details should be available next week.

# ALL ABOUT TORONTO!

St. Marks has just arrived in Australia of the two ESSENTIAL books on the Toronto Chapter. They are—

**FRONTIER MISSION**, by Peter White. **sliding church** by Bishop Stephen F. Barnard. **THE TORONTO CHAPTER**, by Canon Eric Mendenhall.

This is an account of the whole of the Anglican Church in Toronto, Ontario, Canada, and is published by the Anglican Book Centre, Toronto. It is available in paperback and hardcover editions. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**MUTUAL RESPONSIBILITY AND INTERDEPENDENCE**, by Canon Eric Mendenhall. **CHRIST, and related documents**, by Canon Eric Mendenhall. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

Books from other publishers available from our stocks include—

**THE TORONTO CHAPTER**, by Canon Eric Mendenhall. **FRONTIER MISSION**, by Peter White. **sliding church** by Bishop Stephen F. Barnard.

In March, 1963, the publication by the SCM Press of the St. Paul's Bookshop, Melbourne, by the Reverend Andrew Kurian, Vicar of St. Mary and St. James', in Sentul, Kuala Lumpur.

**PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA**, by Canon Eric Mendenhall. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

This work, ordered to be printed by the General Synod, contains in full all Canon posted by the Anglican Church of Christ in Victoria, and is available in paperback and hardcover editions. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE CHURCH — ITS NATURE, FUNCTION AND ORGANIZATION**, by Canon Eric Mendenhall. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE CHURCH AND STATE IN AUSTRALIA**, 1788-1872, by Rev. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**A CENSITARY HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE NEW ENGLISH BIBLE — NEW TESTAMENT (Bible Edition)**, by Canon Eric Mendenhall. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE BIBLE — A SHORT HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE BIBLE — A SHORT HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE BIBLE — A SHORT HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE BIBLE — A SHORT HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**

**THE BIBLE — A SHORT HISTORY OF MOORE THEOLOGICAL COLLEGE**, by Mr. B. Barnard. **PR. 71 \* 48. Price 7/6d. (Postage 6d.)**







## MISSIONS REPORT AT MEXICO CITY PREPARATION EMPHASIS

A.C.C. SERVICE

Mexico City, December 30

The preparation of Christian missionaries is hindered by too few denominational emphasis, according to a report presented to Christian leaders meeting here this month in the Commission on World Mission and Evangelism of the World Council of Churches.

The report on missionary training comes from a consultation on the preparation of missionaries held in Toronto, Canada, August, 1963, as the first of a series of studies on the subject begun in 1959, by the commission (then the International Missionary Council).

It acknowledges the "necessity of a new image of the missionary." The old image is becoming irrelevant but the new image is only slowly emerging.

This fact partially accounts for the preference of many Christians for work with secular agencies or for short-term service with Christian groups.

While recognizing that the Christian mission will depend also on Christian laymen working outside their countries and on "short-term" missions, the study centred on the preparation of missionaries who are prepared to stay for a long period, even for life, if that proves possible and is desirable.

As training for the present situation, "the systematic dimension of the faith should be emphasized through a programme of Christian nurture in home and church, Sunday schools and churches, and theological training, the development of lay ministries and the restructuring of the local congregation as a basis of mission to the community."

In this connection, the report states that "the nature of church life today, with its denominational emphasis and institutionalization, is a hindrance to the preparation of mission at this time, whereas we are learning to see the world mission of the Church as a unity."

### JOINT EFFORT

This stress on joint effort allows a denominational emphasis received throughout the report.

In discussing missionary orientation in the country he is to serve, it is stated that "orientation, wherever possible, should be the joint responsibility of the Churches in the country or area, and not of a single denomination."

In preparation, the missionary should be ecumenically minded to that, "while he may still be working in and through one denomination, he should share with others a profound discontent about the difficulty of the Churches and be fully committed to work and pray for a fuller realization of the unity of the Church."

Further persistence in the report was the need for greater rapport and consultation with Churches receiving missionaries. It was suggested that training centres for missionaries be visited by representatives of receiving Churches who would give their own views on their effectiveness.

Receiving Churches should also take greater part in orientation courses, language training and pastoral counselling for missionaries.

### AFRICAN ARTISTS' EXHIBITION

ANGELIAN NINE'S SERVICES

An exhibition containing 25 canvases in stone and wood by the internationally-known African artist Job Kekana was held at Rhodesia House, London, last week by the Acting High Commissioner for Rhodesia and Nyasaland, Mr. M. J. Lamb.

Many of Kekana's works which is mainly of a religious nature, reflect the sufferings of his own people.

He has the right of only one eye and walks with a limp

### SUCCESSFUL NATIVE KINDERGARTEN

FROM OUR OWN CORRESPONDENT

Bambury, December 30

In the town of Gnowang, New South Wales, one of the largest populations of coloured folk in W.A., a native kindergarten has been in operation since May.

Organized by the Anglican South-West Native Mission and has been successful to date. A prominent member of the community recently remarked to the missionary that the children were better behaved than the children of the town kindergarten.

One of the main objects of the kindergarten training is to enable these native children to enter primary schools on equal footing with their white brothers and sisters; to give them an even chance of good educational progress and being later absorbed into the various fields of permanent employment.

Writing in the Gnowang-epithet news sheet, the missionary, Mr. L. A. Jessup, calls for co-operation on the part of the white community. He says: "We can train children and parents for the better."

"His activities in the home Church should be free from any imputational pressure and he should not be expected to uphold romantic, unrealistic views of the life of a missionary or be expected to present a false picture of the Church or the nation where he works."

### DIOCESAN NEWS

#### BALLARAT

##### CAMPERDOWN CENTENARY

Former parishoners of St. Paul's Church, Camperdown, who are interested in the forthcoming centenary of the foundation of the parish, Sunday, April 19, and ending on the 18th of May, are invited to forward their names and addresses to the Rev. Canon M. A. C. or to the church secretary, Mrs. C. M. C. at the "St. Paul's Street, Camperdown, Victoria."

#### BRISBANE

**SOCIETY OF S. FRANCIS**  
Brother Andrew, of the Society of the Holy Spirit, has given Brisbane on route for Kohler, in the Holy Land, recently completed in England. Recently Canon M. A. C. has been informed that the Anglican Brotherhood of the Pacific, which has a novitiate in Australia, is interested in Brisbane, for it has been suggested that a site may be the site chosen.

**MISSIONARY RETURNS**  
Miss Jean Dornett, who has been a missionary in Sri Lanka, for the past seven years, has returned to Brisbane to reside.

#### BUNBURY

**ALTERATIONS AND ADDITIONS TO RECTORY**  
The Diocesan Council has given a faculty to the very good of the Rectory, Bunbury, for alterations and additions to the Rectory, valued at £1,000, and will provide for completely new brick and tile roof, and a new main living area, lounge, dining room, kitchen, and a new lawn with the garden, and an interlocking concrete driveway which will contain four bedrooms, bath-room and toilet.

These alterations involve the removal of a very old wooden section of the house, which was added on to the brick building area back in 1922.

#### NEWCASTLE

**ORDINATION**  
On December 14th the Bishop of Newcastle, the Right Reverend J. H. G. Housden, presided at the ordination of the Rev. John Kerr, Noel Hamon and Greg Holmes; and to the diaconate, Allan Kitching, Miss G. Park, Will Redfern, Peter White and John Thompson. The sermon was preached by the Rev. Canon W. S. Johnson, C.M.G., M.P.

**INDUCTION**  
On December 14th the Bishop and the archdeacon went to Cooper's Creek for the induction and dedication of the Rev. Gerald O'Brien.

**ADAMSTOWN**  
The Bishop of Newcastle, the Right Reverend J. H. G. Housden, was the celebrant and preacher at the St. Mark Parish, Adamstown, on

## BRITAIN AND THE BEAST



PETER HOWARD

DISCLOSES THE FORCES WHICH MAKE OR BREAK MODERN DEMOCRACY

#### CHAPTER HEADINGS

1. Beasts and Bishops
2. Guts and Grandeur
3. Red and Yellow
4. Workers and Shirkers
5. Sods and Squares
6. Queens and Queens
7. Bedding and Wedding
8. Galters and Galters
9. Christ and Anti-Christ
10. Mud and Monkeys
11. Pigmies and Patriots
12. Moral and Man
13. Reaction and Reality
14. Purity and Pauson

Now available from

Australian booksellers

Published by Heinemann

AUSTRALIAN PRICE 13/3

Edinburgh Evening News — Book Review — 30 September, 1963

**PETER HOWARD** trained as a journalist. He has lost none of his famous flair in that line.

In *Britain and the Beast* he turns the weapon of sensationalism against the sensationalists, and the devices of showmanship and popular entertainment against the hypocrisy-showmen, and those who try to debate religion to the level of popular entertainment.

His chapter headings are in the huckster tradition—"Beasts and Bishops," "Guts and Grandeur," "Red and Yellow," "Workers and Shirkers," "Galters and God," "Mud and Monkeys," leading up to his positive message—"Purity and Pauson."

**Charterly ease**  
His thesis is that "the Age of Beasts may be upon us." He puts it concisely in one paragraph: "At a time when the spirit and moral passion of man, his knowledge of good and evil, must increase to meet the challenge of his strength and skill, there comes a worldwide onslaught on old virtues of faith, chastity, honour, patriotism, and obedience. Man thinks he has got God in a corner. He will kill Him if he can."

He pitches valiantly into the Churchmen who try to make religion more "popular" by joining its debunkers. He attacks especially Dr. John Robinson, the Bishop of Woolwich, who gave evidence in the four-letter-word trial about *Lady Chatterley's Lover*.

**Honest to God**  
Since then the Bishop has written *Honest to God*. There have been several replies to it, but Howard's is the most trenchant. "If the Gospel of St. Mark is denied," he writes, "or cut down to fit man's convenience, then on earth the Gospel of Marx will prevail. That gospel, according to the dialectic, leads to war."

**MISSION CONFERENCE**  
The eight caravan tents of this mission together with the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

Miss M. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

The Reverend E. J. King, the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

Miss M. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

The Reverend E. J. King, the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

Miss M. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

The Reverend E. J. King, the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

Miss M. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

The Reverend E. J. King, the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

Miss M. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

The Reverend E. J. King, the director of the mission, the Reverend E. J. King, gave a meeting in the Archdeacon's Conference in the Linn House, Perth, opened the conference with a mixed programme of prayer and discussion. The manner of ministering to the mission was discussed. Each day began with Holy Communion, and after lunch there were evening prayers and Bible study. Addresses were given by the Rev. Canon M. Lewis, Minister for Native Welfare; by H. H. Evans, Kindergarten supervisor; Mr. B. McFarlane, Training Supervisor; Mr. B. McFarlane, Director of Missions; the participant on Employment, and by the Rev. Canon M. Lewis, Minister for Native Welfare.

His patriotism is expressed in the hope that, "in the gravest crisis man has yet faced Britain may shrug off her slough, shed her sex-childhood and her lust, and rise to the accurate, and by her exertions and example show humanity how to rebuild a broken world."

To this end he takes "an honest look at Britain," and declares that the awkward fact which must be faced is that, "if Britain is to change, people in Britain must change." He picks a hard row for us to bow: "Absolute standards of character in the home, craftsmanship in industry, cleanliness and purity from top to bottom of the nation, from castle to cottage, from pub to palace, must be acknowledged and pursued."

He argues that the handful of Reds secure power because "too many of us are yellow." Every trade unionist will recognize the truth of what he says: "We sit while others stand. We compromise while others Commemorate."

His references to present-day moral slackness in Britain, and downright immorality in America, are well documented, and painfully realised in the events of the day. He is uncompromising in his arguments against the "charity before chastity" line.

**Public concern**  
These are all questions of public concern, but of even greater consequence is the failure of the Churches to give leadership to our religious leaders to give us religious leadership.

Courageously, Howard tackles the modern philosophers who have undertaken the failure of the Churches and the clerics who have failed to restore it. Many, without being converted to Howard's movement will recognise the truth and wisdom of his stand.

Hand this form to your bookseller or send it to Moral Re-Armament, Box 1078 J, G.P.O.

Melbourne (Postage and packing 1/3).

Please send

copies of

"Britain and the Beast"

to:

Mr.

Mrs.

Miss

Address

Enclosed £

copies of "Britain and the Beast" (Heinemann) to:

